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ABSTRACT

This paper presents Developmentally and Culturally Appropriate Practice (DCAP) as an extension of Developmentally Appropriate Practice (DAP) which combines the goals of multicultural and anti-bias education with those of early childhood education (ECE). The paper presents characteristics of multicultural pedagogical strategies, with the root of each strategy being the consideration of learners' individual cultural backgrounds. It illustrates how DCAP is driven from the notions of multicultural education, culturally congruent critical pedagogy, and antibias education. The paper contends that, in order to extend DAP to DCAP, teacher preparation must re-address, re-introduce, and restructure certain notions prevalent in ECE. Prospective teachers must be provided with a clear understanding of the bases for DCAP and opportunities to explore autobiographical self-awareness and to learn the major ethnic characteristics which combine to affect culturally congruent critical pedagogy. Prospective teachers should be offered a culturally diverse student teaching experience which incorporates inquiry-oriented, reflective, clinical supervision. (Contains approximately 80 references.) (JDD)

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Early Childhood Teacher Preparation for
Developmentally and Culturally Appropriate Practice (DCAP)

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Early Childhood Teacher Preparation for
Developmentally and Culturally Appropriate Practice (DCAP)

Eunsook H. Roh

ABSTRACT

Since 1987, the National Association for the Education of Young Children (NAEYC) has embraced Developmentally Appropriate Practice (DAP) as a pedagogical guideline for Early Childhood Education. Recently, several early childhood educators have gone beyond DAP to include critical pedagogy for education that is multicultural in their practice. DAP, they argue, must pay greater attention to cultural differences and be extended to include culturally appropriate practice.

The main purpose of this paper is to explore this extension referred to as Developmentally and Culturally Appropriate Practice (DCAP). The author proposes that DCAP is culturally congruent critical pedagogy for Early Childhood Education (ECE) that is multicultural.

Introduction

Since 1979, the National Council for Accreditation of Teacher Education (NCATE) standards have contained a multicultural education component. The newly revised version of these standards (1992) addresses multicultural education perspectives explicitly:

The professional studies component(s) for the preparation of teachers provides knowledge about and appropriate skills in ... cultural influences on learning ... Courses and experiences ensure ... effective communication [and] knowledge of different learning styles ... The unit provides for study and experiences that help education students understand and apply appropriate strategies for individual learning needs, especially for culturally diverse and exceptional populations. The curriculum for professional studies component(s) incorporates multicultural and global perspectives. (p.50)

According to these same NCATE-Approved Curriculum Guidelines (1992) for basic programs in Early Childhood Education (ECE), multicultural education perspectives are addressed in connection with Developmentally Appropriate Practice (DAP):

The curriculum prepares candidates to work effectively in a culturally diverse society ... The curriculum provides candidates with integrated and interdisciplinary knowledge and understanding of child development from birth through age eight (p.291) ... Curriculum for teaching young children, includes the following: Planning, implementing,

and evaluating developmentally appropriate content and methodology (p.300)...preparation for working in settings that include atypical children, understanding the needs of developmentally diverse children ...(P.301), ... and comprehension of cultural diversity and its implications.(p.302)

Although the definition of multicultural education has been addressed in various ways (e.g., Banks, 1994a, 1994b; Baker, 1994; Grant, 1992), seven basic aspects emerge which characterize it as basic, pervasive, process oriented, important for all students, oriented toward social justice, antiracist, and reliant upon critical pedagogy (Nieto, 1992). The connection to critical pedagogy has been developing since 1980 in various forms(e.g., Hollins, King, & Hayman, 1994; Ladson-Billings, 1992). Recently, in the area of ECE, educators and researchers have identified the need for critical pedagogy when promoting education that is multicultural within the framework of Developmentally Appropriate Practice (DAP) (Delpit, 1988; Derman-Sparks, 1992; Jipson, 1991; Swadener & Miller-March, 1993). In this paper critical pedagogy is understood as *culturally congruent educational practice*.

Since 1987, NAEYC has presented DAP as an important philosophical framework and related set of pedagogical guidelines in ECE (Bredekamp, 1987). However, DAP has also been the subject of prudent criticism within the field (Swadener & Kessler, 1991; Bredekamp & Rosegrant, 1992; Bowman, 1992; and Mallory & New, 1994). The main criticism of DAP is that it lacks multicultural sensitivity; i.e., DAP does not fully promote culturally

appropriate practice. The main purpose of this paper is to articulate and support Developmentally and *Culturally* Appropriate Practice (DCAP) in ECE which relies upon critical pedagogy in order to achieve education that is genuinely multicultural.

Critical Pedagogy as Culturally Congruent Educational Practice

"Pedagogy" is a concept which draws attention to the processes through which knowledge and identities are produced within particular social settings such as classrooms (Giroux & Simon, 1988; 1989). Pedagogy refers to the actual work of a teacher teaching. the term "critical" implies an essential aspect or an important ingredient which best determined by weighing and analyzing one's objectives, situations, and historical background. Thus "critical pedagogy" is understood as teachers' classroom work which incorporates insubstantive ways learners' self-determined essential aspects of their own learning.

According to Giroux and Simon (1988 & 1989), critical pedagogy proceeds from a consideration of students' everyday lives and experiences. Critical pedagogy begins with several fundamental questions which can be raised by reflective teachers, such as: (a) What relationship do my students see between the activity or the work we do in class and the lives they live outside of our classroom?; (b) Is it possible to incorporate aspects of students' lived culture into the work of schooling without simply confirming what they already know? ; (c) Can this incorporation be practiced without devaluating the objects and

relationship important to students?; and (d) Can it be practiced without ignoring particular group of students as "other" within a dominant culture? In this respect, the notion of critical pedagogy is fundamental to education that is multicultural because "critical pedagogy is based on the experiences and viewpoints of students rather than on an imposed culture. It is therefore multicultural as well ..." (Nieto, 1992. p.221).

Pedagogical *strategies* for multicultural education are expressed in various terms, including: cultural congruence (Mohatt & Erickson, 1981), cultural appropriateness (Au, 1993), cultural responsiveness (Erikson & Mohatt, 1982; and Villeges, 1991), cultural compatibility (Jordan, 1985; Vogt, Jordon & Tharp, 1987; Tharp, 1989), mitigating cultural discontinuity (Macias, 1987), and culturally relevant teaching (Ladson-Billings, 1992). The characteristics of each multicultural pedagogical strategy as it pertains to ECE are presented in Table 1.

Table 1

Characteristics of multicultural pedagogical Strategies

Pedagogical Strategies	Characteristics
Cultural Congruence	Implies one-to-one correspondence between what happens in school and what happens in the home; seeks consistency between children's home-school experience.
Cultural Appropriateness	Requires being culturally proper or correct based on students' cultural background and experience; seeks optimal learning environment.
Cultural Responsiveness	Suggests that how people go about learning may differ across cultures; uses learner's culture as foundation of learning and teaching interaction.
Cultural Compatibility	Requires for educational practices that match children's cultures in ways that ensure improvements in learning, including basic skills.
Mitigating Cultural Discontinuity	Considers that students of all cultures experience their first interruption of home-school-community nurturance and enculturation in school.
Cultural Relevance	Serves to empower students to critically examine educational content and processes in light of creating a truly democratic and multicultural society; uses students' cultures to help them create meaning and understanding.

Information from Table 1 suggests a common factor which serves as an essential root of each multicultural pedagogy: the consideration of learners' individual cultural backgrounds. ECE

multicultural critical pedagogy has a profound influence on: young diverse learners' everyday life experience from outside of class such as home and community as individual cultural background; and understanding of how schooling/learning and social adjustment might be made more beneficial by incorporating with home cultures of diverse young learners.

According to Nieto (1992), critical pedagogy for education that is multicultural can take place with young students. Successful ECE relies more on the consistency between home and school cultures than formal education at any other level. Therefore, among the pedagogical strategies presented in Table 1 "cultural congruence" seems a most appropriate strategy for ECE, and critical pedagogy is best understood as culturally congruent educational practice.

Many have studied education that is multicultural in ECE. Swadener and Miller-Marsh (1993) for example, present a multicultural anti-bias curriculum which addresses the diverse needs of United States young children. Their work which stems from that of Sleeter and Grant (1987) and Derman-Sparks and The A.B.C. Task Force's anti-bias curriculum (1989), suggests that ECE preservice coursework and field experiences in multicultural anti-bias education should be required so that new teachers can feel more confident in teaching anti-bias, culturally inclusive curriculum and have more accurate information readily available to them. Nonetheless, the movement toward multicultural education in ECE has met with only partial success.

It is needed to find out in what ways we can educate ECE prospective teachers for the practice of not only Developmentally but also Culturally Appropriate (Bowman, 1992). I am suggesting the development of Developmentally and Culturally Appropriate Practice (DCAP) which relies upon critical pedagogy in order to achieve education that is multicultural. However, this culturally congruent educational practice cannot be mastered by a single course (Trawick-Smith & Lisi, 1994).

Teacher Preparation for Developmentally and Culturally Appropriate Practice (DCAP)

To improve DAP for diverse learners, we must confronts issues pertaining to child development (Kelly & Surbeck, 1991; Ramsey, 1987; New, 1994), learning/teaching style (Banks, 1994a, 1994b; Ladson-Billings, 1992; Ramirez & Castaned, 1974; Ramsey, 1987; 1988), and ethnicity (Banks, 1994a, 1994b; Saracho & Spodek, 1983). The most common arguments are that: (1) DAP views of child development are ethnocentrically narrow, and thus not sufficiently informed to guide educational practice for a culturally diverse population; (2) early childhood teachers are often more concerned with different learning styles than diverse teaching styles; and (3) all educators need a sound knowledge base about the history of different ethnic cultures in order to successfully integrate diverse content into the curriculum.

At least three possible approaches exist for creating DCAP in ECE teacher preparation (see Table 2) each containing several

issues for instructional implementations at ECE teacher preparation level.

TABLE 2

Approaches to teaching DCAP and their respective issues.

Approaches	Issues
NEED TO RE-ADDRESS	*DAP as DCAP *Cross-Cultural Child Development *Learning/Teaching style
NEED TO RE-INTRODUCE	*Autobiographical Inquiry of Self-awareness toward diversity *Ways of studying culture and ethnicity, and their teaching implications.
NEED TO RESTRUCTURE	*Preservice student teaching experience

These fundamental basic approaches emerge from the concerns of Fuller (1992) and the Midwest Holmes Group. As Fuller states:

When mismatch of teacher preparation and the diversity of student backgrounds occurs - and when teachers are inadequately prepared to respond appropriately - what follows is frustration on the part of both teachers and students. (p.193)

What to re-address

When we educate prospective early childhood teachers, we should re-address DAP as DCAP, child development as an extension of cross-cultural child development, and the connections between learning and teaching styles.

DAP as an extension of DCAP. The importance of DCAP as an

extension of DAP is not only pertinent for some ethnic groups of children. All young children who are experiencing new cultures as they grow developmentally and as their family structure, cycle and environment changes. Figure 1 illustrates how DCAP is driven from the notions of multicultural education, culturally congruent critical pedagogy, and anti-bias education.

Figure 1

**Developmentally and Culturally Appropriate Practice (DCAP)
As Culturally Congruent Critical Pedagogy for Early Childhood
Education That is Multicultural**

Developmentally Appropriate Practice (DAP)

Multicultural Education

Goals

Restructure Schools to Equal Opportunity
*To help individuals reach their full potential so that they are in control of their lives and thereby become empower.

Function Cross-Culturally
*Knowledge
*Perception
*Attitudes
*Skills
*Patterns of Behavior

Transform the Curriculum for Knowledge Construction
*To help students become more aware of themselves as individuals and of their culture and/or cultures.
*To help individuals develop an understanding and appreciation for the cultures of others.
*To encourage individuals to support and to participate in as many different cultural groups.

Approaches for Young Children

- It provides children with the messages that
1. It is all right to be different.
 2. Differences are good and have value.
 3. All people deserve to choose how they want to live.
 4. People deserve the same opportunities regardless of gender, race, age, class, religion, physical conditions or sexual preference.
 5. It shows respect for children's families, home life, diverse learning style, different communication style, different language and the expression.

Anti-Bias Education

Goals

To change inequality and sources of stereotypes.

To enable every child to construct a knowledgeable and confident self-identity.

To develop a comfortable, empathetic, and just interaction with diversity; and To develop critical thinking and the skills for standing up for oneself in the fact of injustice.

Approaches

1. It prepares people to change the social structures that perpetuate injustice.
2. It believes that if the structure change people's attitudes will change.
3. Students are taught to take action against the inequalities present in the classroom, school, and society regarding race, ethnicity, gender, language, religion, sex, physical and mental ability, and class.
4. Children are encouraged to do decision making, to act on their own choices, and are given opportunities to work cooperatively.
5. Children are taught skills of problem solving and critical thinking.
6. Children are provided with experiences in taking social action.

Critical Pedagogy (CP) as Education that is multicultural

Various terms

- *Cultural Congruence
- *Cultural appropriateness
- *Cultural responsiveness
- *Cultural Compatibility
- *Mitigating Cultural Discontinuity
- *Cultural relevance

Main characteristics

1. It allows different students voices to be heard and legitimated and it takes the problems and the needs of the students as its beginning point.
2. It accepts and uses student's experience, culture, and language as one source of their learning.
3. It respects and understand different perspectives.
4. Decision-making and social action skills are the basic of the curriculum.

Culturally congruent CP for ECE

1. It allows and opens each children to express and show the importance of their own culture and identity
2. It accepts the children's personal experience, family culture, and diverse language expression. And it uses these as an important instructional interaction sources of learning and teaching. It implies one-to-one correspondence between what happens in the home and what happens in classroom
3. It respects different perceptions and understanding.
4. The curriculum and the teachers' lesson plans are based on the children's diverse ways of decision-making style and social action skills.

**Developmentally and Culturally Appropriate Practice (DCAP)
As Culturally Congruent Critical Pedagogy for Early Childhood
Education That is Multicultural**

Early Childhood Teacher Education

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DCAP becomes an extension of DAP when combining the goals of multicultural education and anti-bias education with culturally congruent critical pedagogy. As Figure 1 illustrates, the goals of multicultural education support five possible approaches for ECE which hold true to S. York's (1991) notion of affirming culture in early childhood programs. The goals of anti-bias education relate to five possible approaches for ECE are suggested by Derman-Sparke and the A.B.C. Task Force (1989). These goals, when combined to share teachers' work, are manifested through culturally congruent critical pedagogy which builds upon each young child's ethnicity, cultural background, and daily life experiences from home.

Cross-cultural child development. DCAP values and recognizes child development as both universal and cross-cultural in nature. The notion of cross-cultural development suggests that children's social, cognitive, physical, emotional and language development are in important ways culturally constructed. Thus, cross-cultural child developmental appropriateness must take into account not only the lives of children, and the course of their development, but also the lives of adults (both teachers and parents) and the cultural and societal contexts in which those children and adults interact (New, 1994).

Culture, which includes ethnicity, is understood to include the child's unique mental and physical conditions, family customs, environmental structures and atmospheres, and some living situations. For example, whenever a mother gives a bottle

to the child the mother always shows a mode of "bowing" and asks the child to copy it when she receives the bottle. And the mother emphasizes and teaches her "bowing" as a social attitude since she was born. The young child who comes from that family culture may show the ability of "bending over" little bit earlier or may use the particular physical movement connection with a meaningful social behavior than other child who comes from different family culture. From the universal perspective of child development, there is a certain age period that children can do bending over. But the child who has been exposed that ability as an important social context behavior by her own family culture since she was born, the physical development schedule somewhat different than the universal child development perspectives.

Another example, a 3 years old young boy who wears glasses is taught that he must put them in one specific place in the home whenever he removes them. Whenever he sleeps or washes his face he deposits his glasses in that place. Everybody in his family knows that place, and each family member learns to be careful not to put anything else there. On his first day of preschool, the teacher finds the boy crying at nap time because he had no specific place to rest his glasses, yet he was not able to communicate this to her. Later, when his mother came to pick him up, the teacher learned from her that the boy needs a special place for his glasses. Despite the universal perspective regarding children's development of spatial ability and sensitivity, the boy in this story has internalized this

developmental perspectives differently and with more sensitively than other children.

We can view child development as a collective process in which children help to shape and share their development through participation in their own cultural routines (New, 1994). This view will provide ample supporting evidence for more appropriately and culturally informed theories of development that have yet to be well utilized by educators. It will also help to determine educational goals and developmentally and culturally appropriate practice (DCAP).

Pedagogically, cross-cultural development is supported where teachers observe children at work and play in an attempt to learn more about each child's social interaction style, ways of problem solving, and overall physical and emotional conditions. Simultaneously the teachers need to be perceptive to reflect each children's ethnic and family characteristics and backgrounds. The basic knowledge on ethnic characteristics and individual family culture can lead to as the reference or framework of this critical inquiry and observation. In the various courses of ECE teacher preparation, the course should help the prospective teachers to explore this type of teachers' perceptive sensitivity. It will help the teachers not look at each child's differences only in the eye of limited (such as Western or universal or his/her own cultural eye) developmental point of view. These type of observations should directly linked to daily lesson plan and curriculum decisions.

Learning/Teaching style. Often, researchers and educators argue that while minority students have some unique ways of learning they share many learning characteristics with other groups (Banks, 1988; 1994a, 1994b; Ramirez & Castaneda, 1974; Stodolsky & Lesser, 1967). This argument has led to the overly-simple use of labeling learning styles as, for example, field-dependent/independent or reflective/impulsive (Ladson-Billings, 1992). To the extent that such labels cast the teacher as a passive facilitator, connecting issues regarding students' learning styles with teaching styles becomes problematic.

Traditional notions of styles of learning and teaching must change. Even those with similar cultural backgrounds have somewhat different ways and levels of understanding (Gardner, 1983). Because of this, the concept of a learning style cannot remain disguised as something simple. We also need to realize that young learners from minority ethnic cultures or cultures different than the teacher's culture add even greater diversity to an exemplified notion of learning styles. Teachers of young children who represent such diverse learning characteristics in nature should not try to find and label each child's learning style based on some limited conception of the term, but rather explore and employ different teaching styles. Doing this allows a teacher to better understand each child's learning potential and develop a repertoire of diverse teaching styles for her/himself.

The notions of teacher as constructivist (Fosnot, 1989), as reflective practitioner (Duckworth, 1987; Schon, 1983) and as

artist (Eisner, 1994; Grant, 1992) suggest teachers developing efforts to refine their alternative instructional strategies in order to better practice culturally congruent ways of teaching (Au & Kawakami, 1985). As an ever-growing number of students of diverse backgrounds enter America's schools, research on cultural congruence in early childhood education should have a central place in teacher education programs (Au & Kawakami, 1994). DCAP rests upon culturally congruent teaching; it is dynamic and responsive to teachers' observations of and interactions with the children they teach. DCAP encourages teacher inquiry into children's development and learning based on their unique cultural characteristics in order to translate that knowledge into appropriate pedagogical practices. It also empowers teachers in their work with young children and contributes to their own creative and professional development (New, 1994). In sum, when we introduce the idea of learning differences in diverse students to perspective teachers, we need to readdress the interactive relationship between diverse student learning styles and teachers' diverse teaching styles.

What to re-introduce

In teacher preparation for DCAP, ECE prospective teachers should be helped to *know, to care, and to act* (Banks, 1994b) in ways that will foster learning and development in democratic classrooms.

Autobiographical self-awareness toward developing sensitivity of diversity. Most multicultural educators and

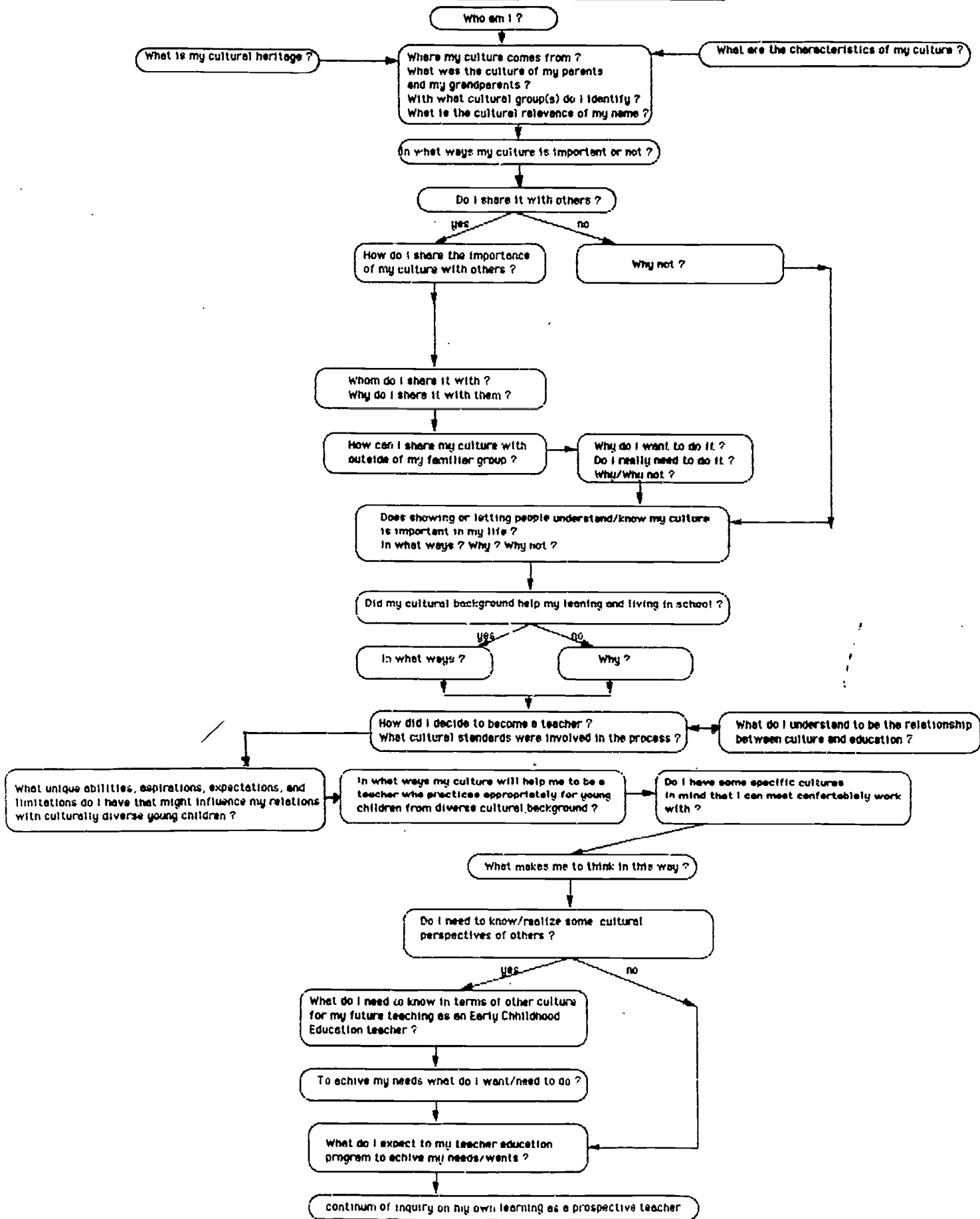
researchers agree that to function cross-culturally and to ensure an education that values diversity, prospective teachers must be helped to reflect and examine their own cultural identity and values (Banks, 1994a, 1994b; Baker, 1994; Sleeter, 1991; Nieto, 1992). As educators, we need to understand the places we have come from, the places our families have been, and the directions in which we are moving as we enter the next century. Without awareness and acceptance of our own cultural values, we can suffer from "cultural myopia," a failure to perceive the cultural differences between ourselves and those in other groups (McAdoo, 1993; Kumabe, Nishida, & Hepworth, 1985). Autobiographical self-awareness of their own culture and values will help prospective teachers to develop cross-cultural sensitivity for education that is multicultural (Steward and Bennett 1991).

Developing autobiographical self-awareness serves fundamental in efforts to enhance cross-cultural/ multicultural sensitivity. However, a clear and helpful framework does not exist for this most fundamental task. In Figure 2 I introduce one such framework designed to help ECE prospective teachers gain autobiographical self-awareness. Locke's (1992) notion of "a model of multicultural understanding" lies as the root of this framework.

Figure 2

A Framework for Autobiographical Development of Self-Awareness toward Diversity

Autobiographical self-awareness toward developing sensitivity of diversity



Extended instructional approach. This autobiographical inquiry should be introduced at the beginning stage of the ECE coursework, and instructors should always attempt to present it in connection with class topics and the cross-cultural issues. For example, if the main topic of the class is learning activities and materials which, according to NAEYC, should be concrete, real, and relevant to the lives of young children (Bredcamp, 1987, p.4), the instructor can provide questions such as: As a teacher of diverse young children, how can I be sure that my prepared concrete lesson objects and procedures are relevant to the lives of young children from diverse background?; What type of preparation do I need to go through as an ECE prospective teacher?, and what concerns do I need to be aware of during that preparation?

Practical inquires like these will help prospective teachers recognize their own and others' individual cultural differences and how these differences are critically related to young children's learning and development. By engaging inquiry-oriented approach like this, prospective teachers can do reflective interplay between their personal dispositions (Henderson, 1988; McCarthy, 1990; Zeichner & Liston, 1987). Such inquires are a critical anchor for DCAP.

Inquiry-oriented reflective learning process such as these can also help early childhood teachers realize that they can contribute to their own understanding of the cultural heritage of children in their classroom by recognizing each child's

developmental 'niche' and how it might interface with culture (New, 1994; Super & Harkness, 1986). Understanding children's cultural heritage further implies knowledge of their out-of-school life, family environment and structure, and parents' beliefs and values relative to their child's learning and development. All of this becomes critical instructional knowledge for education that is multicultural and teaching that is culturally congruent.

Ways of studying culture and ethnicity, and their teaching implications. In order to help preservice teachers develop meaningful practice which is developmentally and culturally appropriate, structure democratic classrooms, and enable children to become more aware of themselves as individuals and of their culture and/or cultures, we as teacher educators need to give promise to ideas like culture and ethnicity. Many educators and researchers (Banks, 1994a, 1994b; Larke, Wisemwn, & Bradley, 1990) recognize a great need for greater knowledge of culture and ethnicity in multicultural education:

When teachers have gained knowledge about cultural and ethnic diversity themselves, looked at that knowledge from different ethnic and cultural perspectives, and taken action to make their own lives and communities more culturally sensitive and diverse, they will have the knowledge and skills needed to help transform the curriculum cannon as well the hearts and minds of their students. (Banks, 1994b. p.28)

The more knowledgeable teachers are about the culture[s] of their students and the more positive interactions between teachers and students of different racial/ethnic groups, the less threatened and acceptable teachers and students become of each others' cultural differences. (Larke, Wiseman, & Bradley, 1990. p.72)

Students of ECE need a sound knowledge base about the history and culture of ethnic groups in order to successfully integrate and practice culturally congruent pedagogy. However, while factual knowledge is necessary, teachers must be careful not to make assumptions about cultural understanding based on ethnic designations (Richards, 1993).

In what ways should ECE teacher preparation include the study not only of ethnic groups but also the dominant or mainstream group as a knowledge base for successful DCAP? Banks (1994b) notes that knowing about other cultures as knowledge needs to be organized and taught with key concepts, themes, and issues relative to the experiences of ethnic and cultural groups. The organization of knowledge, concepts and issues as well as its implementation for DCAP is presented detail elsewhere (Roh, 1994a).

The content of all ECE courses should reflect the instructor's awareness that: (1)cultural factors play an important role in determining how and what children learn (Rogoff, Gauvain, & Ellis, 1984) and ways they develop (Bowman & Scott, 1994); (2)cultural differences can lead teachers to misunderstand children, to misassess their developmental

competence, and to plan incorrectly for their educational achievement (Meisels, 1994); and (3) cultural differences exist even among children who come from the dominant cultural group (i.e., each child has a somewhat unique family culture and somewhat different physical, social, cognitive and emotional needs). Teacher educators in ECE need to keep inquiring and monitoring themselves every day instructional plans contain an awareness of these three critical aspects of DCAP.

When preparing teachers for DCAP we must continually advise prospective teachers to reflect upon the importance of the knowledge of cultural differences through the process of critical inquiry: (1) Do I know enough about the home, community, and peer group values of young children of diverse backgrounds? In what ways I can enhance this knowledge?; (2) Have I done enough to use this knowledge of cultural differences to improve the quality of truly democratic classroom interaction and instruction?; (3) What can I do to create composite cultures in my classroom with young children of different ethnic and cultural backgrounds? ; and (4) How can I better interact with and teach children so that conflicts due to cultural differences are minimized and at the same time use the children's cultures in my teaching?

Ways of studying other cultural and ethnic groups and teaching implementation for DCAP, should be used and understood in the way that *the true diversity must be addressed and reflected by the courses of study offered, the attitudes and behaviors of faculty members and students, and the content of the*

courses. The true diversity means; no matter what ethnic background you have everybody has own unique personal meaningful cultural background. It creates diversity even among the people of same ethnic group or same social culture. Everybody can be a minority in the classroom and the society. Because of you have your own personal meaningful culture.

What to restructure

Fuller (1992) describes a collaborate study regarding teacher education program and increasing minority school populations. This study was done by members of the Equity and Excellence Committee of the Midwest Holmes Group, whose primary concern is to create greater student-teacher equity as well as enhance the preparation of pre-service teachers to meet the needs of a diverse student population. The committee reports that being able to value and educate diverse student groups means either drawing pre-service teachers from populations familiar with the needs of minorities, and/or training pre-service teachers to be sensitive to those needs.

Kennedy (1991) notes that today's teachers are expected to work with more students whose first language is not English, whose families are economically unstable, and whose cultural histories and backgrounds differ from the teachers' own. Colton and Sparks-Langer (1992) add that today's teachers are being encouraged to make more of the major decisions affecting their own schools which have an increasing population of diverse learners. To be successfully responsive to these diversified

learners, we need to prepare teachers who are in the habit of thoughtful, reflective, self-directed professional practice (Colton & Sparks-Langer, 1993).

Once prospective teachers have a good foundation of DCAP (resulting from their early childhood teacher preparation coursework) they must have a chance to employ this knowledge in a practical sense (Baker, 1994; Grant, 1981). Thus, planning and implementing culturally congruent critical pedagogy serve as the final anchors of early childhood teacher education for Developmentally and Culturally Appropriate Practice.

Based on the multicultural teacher education literature, I suggest several elements essential to restructuring the preservice student teaching experience and its supervision in order to promote DCAP. To begin, students teaching sites must provide exposure to children from diverse populations (Fuller, 1992) so that ECE student teachers can encounter and work with students' individual differences in the classroom setting. Also, because teachers have cultures of their own, these cultures must be considered as a part of the classroom interaction when working with young children. The crucial concern for student teachers is: How do I interact/teach so that conflicts due to cultural differences (among students and between teacher and students) are minimized and at the same time use those cultures to strengthen my teaching (Payne, 1977)?

Finally, the supervision of ECE student teachers should represent an inquiry-oriented, reflective, and clinical

approach (Zeichner, 1981-82; 1987). An inquiry-orientation emphasizes both a willingness and ability to reflect on the origins, purposes, and consequences of one's instructional actions, as well as on the material and ideological constraints and encouragements embedded in the classroom, school, and societal contexts in which one teaches (Zeichner, 1981-82; 1987). This approach is for preservice student teachers to familiar with critical element (Sparks-Langer & Colton, 1991), critical reflection (Van Manen, 1977; Zeichner & Liston, 1987) and reflective pedagogical practice (Van Manen, 1977; Glickman, 1990; Lasley, 1992) and becoming self-directed reflective teacher (Colton & Sparks-Langer, 1992). More detail elsewhere (Roh, 1994b). Clinical emphasizes prospective teachers' classroom instructional performance for professional development. Reflective approach enhances prospective teachers' self-monitoring and self analytical instructional behavior.

Conclusion

Developmentally and Culturally Appropriate Practice (DCAP), understood as culturally congruent critical pedagogy, has been presented here as an extension of Developmentally Appropriate Practice (DAP) which combines the goals of multicultural and anti-bias education with those of early childhood education (ECE) generally.

To carry out DCAP with success, early childhood teachers need to be carefully educated within a well organized teacher

preparation model. In order to extend DAP to DCAP, such a model must re-address, re-introduce, and restructure certain existing notions prevalent in ECE. This model must provide prospective teachers with a clear understanding of the bases for DCAP and opportunities for them to explore autobiographical self-awareness and to learn the major ethnic characteristics which combine to affect culturally congruent critical pedagogy. Finally, the model must offer a culturally diverse student teaching experience which incorporates inquiry-oriented, reflective, clinical supervision so that ECE prospective teachers can begin to encounter the struggles inherent in genuine DCAP.

Restructuring early childhood teacher preparation toward education that is multicultural is a challenging task. We, as teacher educator, need to be more sensitive about our professional practices and behavior and willing to responsive to reality in society as well as education.

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